

tirely distinct from the State and claiming a superior moral sanction, was a new force introduced into the Roman Empire, which, beyond question, weakened its powers of resistance to outside enemies, inasmuch as it caused internal dissensions and divisions. The furious hatreds between Christianity and paganism which lasted in the West down to the fall of Rome, and the equally furious hatreds within the Church which continued both in East and West for long centuries, can only be considered a source of serious weakness. No one disputes that the desperate and murderous struggle between Catholic and Huguenot retarded the development of France and weakened her in the face of the enemy, and it stands to reason that a nation which is torn by intestinal quarrel cannot present an effective front to foreign aggression. It wastes against members of its own household part of the energy which should be infused into the blows which it delivers at its foe.

Christianity has always tended to break down distinctions and prejudices of race. It has never done so wholly and never will, but the tendency is for ever at work, and, as such, in the days of the Empire, it was opposed both to the Roman and to the Greek spirit. For though there had already sprung up a feeling of cosmopolitanism within the Empire, it cannot be said to have extended to those without the Empire, who were still barbarians in the eyes not only of Greek or Roman, but of the Romanised Celt and Iberian, whose civilisation was no longer a thin veneer. When we say that Christianity was a disintegrating element in this respect, the term is